

**M2273****TUESDAY, JULY 10, 1973****N.Y.C. INDEX**

MR. NYLAND: So, two weeks ago I saw you, at least some of you. And last week some of you were here. I hope you had a good meeting. I listened to it. I got the impression that every once in a while some question was asked and you did not get really the answer. Now that may be my impression. Maybe it isn't so. But I would suggest that if there are questions, which are not sufficiently solved for you, then perhaps you could ask again.

You see we're interested in something that is a little difficult to define. If you understand the world as it is now through your eyes and other sense organs and which we call simply phenomena, that what is touchable and see-able, we talk about something that is not behind it, but something that is not see-able in the ordinary sense. We use a word for that, *noumena*, that what is really beyond or not visible, only visible when that what is now not transparent becomes transparent. And that really, whatever the appearance may be in an ordinary form of behavior, that there are motivations behind it which make one behave in a certain way and that then what may be essential qualities could become apparent, if one knew how to read one's behavior. And that that applies not only to the physical behavior forms but also [to] what you call activity of your feeling and activity of your mind. And we're not even interested so much in that essential quality because that is still changing. What we really want is, what is the essential essence. What is really that what is the fundamental perception, or what is the condition of oneself when everything that is phenomenal has been reduced to nothing and everything that is noumena has been reduced to nothing, so that then what is left over is the reality of a person in his life. So that

we become more and more acquainted with what we really are by looking at the appearance of what we appear to be.

The questions have to be, how do I find that particular essential essence? Sometimes we call it the Being of oneself. And by Being we mean a certain level where the three different aspects of any kind of a personality have been combined sufficiently that that what were the properties of such three centers, as we say, also have disappeared, and that in its place there is a state of Being which simply means to Be. And not defining what actually is to be what, that the fact of being. So that that what we wish to find out about such a being can only be achieved by the -- by the creation of something of the same kind of level. The essential essence of a person, that what is really he himself, is of a different kind of a level compared to his ordinary appearance. And for that reason, if he wants to recognize it, a man should have something of the same equal value of that, you might say, purified fact of life. This we call an 'I', and then the 'I' becomes operative in order to give to oneself real knowledge. It is a different form, you might say, of the reality of ones Work. We start out by the acceptance of that what is reality in accordance with our ordinary mind. And we go over into realities of an essential value and after that we try to reach the reality per se, a reality which cannot be changed and becomes more and more absolute, that we call essential essence or the reality of ones life or that what really is as one is. Sometimes we dare to say it is like God.

Now maybe you have questions, so let's talk about that.

Lee Lipscomb: Mr. Nyland,

MR. NYLAND: Yes.

Lee Lipscomb: Lee Lipscomb

MR. NYLAND: Lee?

Lee: Yes sir.

MR. NYLAND: Oh, Lee, I would say you're on the job aren't you?

Lee: Yes.

MR. NYLAND: Now let's hear.

Lee: Uh, last night I tried Mr. Goulding's suggestion on fear. When the fear came I tried to put some -- some power into it and I fought it for maybe forty five minutes and ...

MR. NYLAND: Lee, at the time I gave you a suggestion.

Lee: Yes.

MR. NYLAND: You remember that?

Lee: Yah, the flashlight.

MR. NYLAND: Yah, yah, did you try that? I remember you mentioned that at one point the flashlight went out, ...

Lee: Yes.

MR. NYLAND: ...unfortunately. Do you think it was an act of God?

Lee: It's possible.

MR. NYLAND: Then I remember that Wesley gave you some suggestion, but I must honestly say I didn't like it.

Lee: Oh.

MR. NYLAND: So could we go back to the simple thing that I've suggested in order to overcome fear?

Lee: Yes. It was, uh, the flashlight. The first night as I said I tried it and it worked, uh.

MR. NYLAND: Did you put a new battery in the next day?

Lee: Uh, the third night I put in a new battery and uh, I found that uh, it didn't work at first; then I turned on the light in the room and after the light was turned on and I fought with it for a little while and realized that it was only a fear and not to be feared and then went on to sleep.

MR. NYLAND: Now that was good. Now you remember I gave you also an answer, or I referred to it in Warwick, because I said that what you were uh, communicating or saying to us had very little to do with Work on oneself ...

Lee: Yes.

MR. NYLAND: You remember that?

Lee: Yes.

MR. NYLAND: So now we want to continue with the ideas of Objectivity and leave fear alone because it won't disturb you when you wish to Work. So now, Lee, have you any question about how to Work or any description of any attempt you made, understanding what is meant by Work on yourself. Let's talk about that.

Lee: I would like to ask about what happened last night in the sense that I felt there was definitely something outside of myself and I acquired, uh, the fact of my existence.

MR. NYLAND: Well, Lee, those are nice words but they don't mean very much because one can have an imaginary -- imagination that something is outside of yourself somewhere and that even then there is a separation; but the whole idea of the functioning of that what we call 'I' is that 'I' is active in regard to you and then gives you information about yourself which is Impartial. Now that is very definite and that is Work.

Lee: Yes.

MR. NYLAND: All the other things are still little descriptions and they don't help you very much.

Lee: Well, I would like to know about what happened because something very definitely, I received some knowledge very definitely, uh, but it wasn't what I was expecting, if I was expecting anything. That knowledge -- and it sort of fell into my hands as a complete unit and I knew something was right and --

MR. NYLAND: Yah, what was that knowledge then?

Lee: Uh, as a musician that I, that I would have to write music and the music would be the theme and variations on Beethoven's Ode to Joy and it came as a complete --

MR. NYLAND: Okay, okay. You think that is Objective knowledge?

Lee: I don't know, that's why I am asking.

MR. NYLAND: No, no, no, I can tell you it isn't.

Lee: No.

MR. NYLAND: It's just ordinary life that you want to do something because it is of interest to you, and you feel musical and you want to use Beethoven for that purpose; it's quite all right, but it is not Work.

Lee: Then what -- what happened at that -- that moment.

MR. NYLAND: At that moment you had an imagination which led you, because of musicality, to a remembering of Beethoven and, being struck by the ninth symphony, you remembered the Ode of Joy and that it would be interesting for you also to try a similar thing and express yourself in a musical sense. Lee, it is just unconscious living.

Lee: Yes. Could I ask about something that happened today?

MR. NYLAND: Yah, if it is about Work, otherwise we don't waste too much time any more.

Lee: I believe it is about Work.

MR. NYLAND: Okay.

Lee: This afternoon before lunch I went into the basement of the Guest House, sat down very quietly and drained as much as I could -- fear, and impatience and maybe some hatred -- and after that was over I said, "I Am" three times, and once that exercise was over I tried the Sensing Exercise to sense the right arm, right leg, left leg, and left arm as best as I could without anything intellectual in me. And after that was over I said, "I Am" three times as slowly and as regularly as I could, trying at the same time to notice the expression on the face.

MR. NYLAND: Will we say that that is where you went wrong? When you notice the expression on your face you were not Impartial. We leave alone for whatever that was as exercises, they are quite right in a certain sense, in order to prepare oneself for the possibility of Working. The only semblance of that what is Work is the noticing of the expression on your face and again that is just being alert to it and it has nothing to do with Impartiality. Will we leave it at that, Lee?

Lee: All right.

MR. NYLAND: We can talk about it, I have no objection to talk, but so far it is a little woozy for you.

Lee: Yes.

MR. NYLAND: Good, I'm glad you agree with me. All right, Lee. We will talk some other time.

Lee: Okay.

MR. NYLAND: Yah, who wants to Work?

Linda Goldman: Mr. Nyland.

MR. NYLAND: Yeah?

Linda: Linda Goldman

MR. NYLAND: Yes.

Linda: Several weeks ago out of prayer I had a very clear understanding of my life and of what Work meant for me. And for a long time, for weeks it was, it gave me a real need to Work. As though there wasn't any other choice. But somehow I feel now as though I've -- I've lost that kind of an understanding. I know what I experienced is, but I don't have the same force or the same kind of purity that I had and I don't know how to get back to it.

MR. NYLAND: Where do you think the force came from originally when you had that experience?

Linda: The experience originally was a result of, I was praying for Carl and I realized that I didn't know whether I could pray for him to live or -- it -- you know I was confused about life and what I was praying for and I felt presumptuous and -- and -- and then when I found out that Carl's going to be all right, I wanted to pray that his life should have meaning and I realized that I -- he was given life but every minute I am given life also, and it was such a strong experience for me to realize that that I wanted to Work and I felt that I -- that this is what I should do because every minute I was being given life and I wanted to give that life meaning. But I feel it now again.

MR. NYLAND: You think it's accidental?

Linda: That I feel it now?

MR. NYLAND: -- um hmm.

Linda: No.

MR. NYLAND: So there is your answer isn't it?

Linda: Yes.

MR. NYLAND: It's -- many times it's a question of collecting ones thoughts and feelings, making them as pure as you can make them and try to concentrate on something that is really worthwhile, which very definitely would be for any person who has had an accident and you wish him to get better. The more concentrated you can be regarding that kind of an aim, the more you will be able to let alone what otherwise would concern you. The more unselfish you are the more trustworthy you would become regarding someone else and the more chance there is that actually you could send a great deal of your own energy in the direction where you wish it to be of value and not simply using it for your own. The more unselfish, the closer one can come to God, the more chance there is that a prayer on the part of yourself can be understood. Select moments when you can be quiet and consider the life of other people. And you can pray for them and you help yourself by having the correct attitude, so that that what you are praying for will in time be reflected in energy which becomes available for yourself. All right?

Linda: Thank you.

Frank Gianonne: Mr. Nyland.

MR. NYLAND: Yah.

Frank: It's Frank.

MR. NYLAND: Who?

Frank: Frank.

MR. NYLAND: No, you agree you have to talk louder, huh?

Frank: At one period in my life I was discontented and felt very empty. Gurdjieff helped me, he gives me some - - he gives me something. But now I feel contented with life. In a sense that I'm -- that I was wondering, do I have to go back to that discontentment or is there something covering it up?



MR. NYLAND: I think so, yes. Did you hear what he said?

General response: Yes.

MR. NYLAND: You see one starts sometimes, looking for Work as it were, as if it could become medicine to alleviate the disease that one has of uncomfortable existence, which he calls discontent, not in equilibrium for himself, and then using Work for that purpose which is quite right, because it can produce a certain balance, but then realizing that that balance exists, it also might be then the possibility that the original motivation is gone and if the aim is only to come back to a balanced state, there is of course no particular reason to continue to Work. So the question is when one finds that their particular desire doesn't exist any longer, the conclusion must be drawn that it was based really on the wrong motivation. You see if I want to be freed from the difficulty or the suffering that I have in this life and for that reason I would like to Work on myself, my motivation is that I would become without that what bothers me. And therefore I put up an idea that I would be better, or that it would be better for me, if I didn't have the suffering, or any kind of another thing that I would call discontent.

The real reason for Work is not that. It is incidental that in following an Aim that I myself will become better prepared for following up on that Aim and do whatever is required, but the aim for a man is not to be free from his suffering. He may have to have suffering in order to come more to the realization of why he should Work on himself. The real motivation is consideration of one's life as it happens to be on this Earth, and then knowing that that what is life is bound by the conditions of this Earth. That presupposes that life as it exists in human beings should have another meaning than what is given to it at the present time by simply being born and realizing that there is life in me. And the realization that that life, as it is, is bound makes me consider the necessity of freeing it. To some extent I have to accept that as something that is in

existence because I happen to be on Earth and I happen to think about myself in my bondage, not the suffering. The suffering is simply a condition, which is not healthy, either physically or psychologically for the existence of my life.

When I emphasize that what is the suffering or the cause of it, I don't look at life. I only look at the form and I would like to change that. When I look at my life I have a different kind of a motivation. Because life is not only that what I am or what different people are around me. Life as a totality of the existence of a life force belongs to a much larger concept of life existing universally. Or life totally existing in the cosmos or in all worlds or in all different sections of the universe, including then that what happens to be on Earth, and including me who also represents a form of life in my own manifestations. And that the real motivation for my wish to Work is to set that life free in order to fulfill the requirements of life itself.

And that becomes a little philosophical, because why should life be set free if I find myself with life which is bound on this Earth? And thinking about that, why is it that certain conditions happen to exist here and where there is a possibility of an understanding of such conditions and that gradually even in an unconscious state I can reach a certain form of maturity in which life is already set free. And then connecting it with the fact that I will die, physically, I must come to the conclusion that there is a reason why life exists now in my body, which must continue to exist even when the body dies. So from that I come to the conclusion that the question of life force is an eternal one which continues to exist regardless of the form in which it happens to be manifested. And I consider myself then as a manifestation of a life force in which my body and manifestation itself is of no more value than to contain life as it is and that the real value would be my life itself, and in that sense it brings about the relationship of life towards that what is a

higher form of life, as I say cosmologically, instead of just staring myself blind on the suffering of my own body.

You understand that? Try to think of your death. Of what happens. And if at the present time, thinking about the dying of your body, that you wish that something else could continue to exist. It may not be clear because one says: why should life even become manifested in this body when the body will die anyhow and then if life exists it will continue to exist regardless of my efforts. The question then is, if life actually existed before, before I was conceived or I was born, and if it will continue to exist after my body dies, there must be some reason for being born on this Earth or to be -- have been born in this body. And about that you must think. Why could it be that you have now life to contend with, and what is the purpose of having been born and, without any doubt, dying? What is the purpose of your life when it is within your body and not free and could become free when your body will die? How religious are you?

Frank: My parents are Catholic.

MR. NYLAND: Try to deepen your feeling. Try to see other people. See what they are trying to do with their life. See if you can care for the life in them. See if you can develop your feeling regarding other people and wish -- wishing them well, wishing to help them. Caring with that sense that you wish to give that what you have for the sake of someone else so that they can live perhaps better. You can start at any level. It doesn't matter. You can start with giving a dollar to a fellow who needs it when he's poor. And it can end up with wishing to communicate to someone you care for whatever concerns you and whatever has helped you, in discussing that what is a philosophy or a certain attitude of a conduct for your own life, wishing to give it so that the other person can live better. You understand those terminologies? What have you read?

Frank: Um, ALL AND EVERYTHING and various books.

MR. NYLAND: Yah, but what other books?

Frank: Some eastern philosophy.

MR. NYLAND: For instance.

Frank: The Upanishads.

MR. NYLAND: Huh?

Frank: The Upanishads.

MR. NYLAND: Have you read them?

Frank: Just a very small volume.

MR. NYLAND: Have you read the *Bhagadvagita*?

Frank: Parts of that.

MR. NYLAND: Parts of it. Will you read all of it?

Frank: Yes.

MR. NYLAND: Read certain sections of the *Mahabarata*, if you're interested in Indian philosophy. Read some more about Vedanta, not only the Upanishad, Vedanta. Read more about ... do you know a little book, *Sayings of the Buddha*? If you're interested in that kind of literature it's very good, but let it penetrate, don't just read it, just let it be digested. Think about it and become a little more serious about the question of your own life and other people. What you do during the day?

Frank: I'm working with Jacques' jewelry.

MR. NYLAND: Jewelry with Jacques? When you make beautiful things, when you have an idea of aesthetic value and you want to put it into a form, is it like putting life into that form? You understand what I mean?

Frank: Yes.

MR. NYLAND: All right. Think about that. After that you can put life in shaking hands with someone else. You can put life in the way you talk to a plant. All right?

Fred Curcheck : Mr. Nyland.

MR. NYLAND: Yah.

Fred : It's Fred Curcheck

MR. NYLAND: Yes.

Fred: Once again I find myself up against the need to deepen my attempts at Work. Today I bought myself a -- a little clicker to -- which served well to that remind me each time I clicked it I made a Work attempt. And --

MR. NYLAND: Are you honest? Did you make a Work attempt when you clicked it?

Fred: Every time, sir, I was not honest. I -- I -- I knew then, but there were several times during the day when there were real honest attempts that resulted in Awareness that I tried to maintain, but, uh, still those attempts were lacking the intensity that, that you spoke to me about some time ago in relation to --

MR. NYLAND: Yah, a clicker, it's only good for a reminder. And it is not definite that at such a time when you are reminded that all the other ingredients for wishing to Work are also there.

When you're reminded of Work you immediately should say, "Where is my Aim?" And if whatever you are doing in ordinary life will allow you to come to the conclusion, or to see like a symbol something symbolic that appears to you, or that you see as a possibility in the future, or that you connect up with the way you wish to grow up and become a, a harmonious man -- something of that kind should be quite clear. If you want to take it out of that realm of your ordinary existence, a click can make, make -- uh -- give you the idea, and now we go a little further, that God exists. Or that you happen to think about the universe as a whole in its totality.

The question of self-consciousness could come up. The question of the relationship of the different bodies in the heavens in their relation to each other, cosmologically speaking. The relationship of that what you wish to produce aesthetically, for a very definite purpose, as I said a little while ago, to pour your life into that. If that is clear, you will Work. Because then you will know that making attempts to wake up, you will be on the side of that kind of world. I said -- I said a little while ago, how honest were you? Because the number of clicks, it's okay but it doesn't help you at all unless you pay attention to it. There has to be a very definite wish at the time and maybe the click comes at the wrong time. How many times you think you clicked?

Fred: Uh, I, I'd rather not say, sir, because the number that were really honest were so far less.

MR. NYLAND: Okay, good, Fred. Continue with it. But try to reduce that what you use now as a clicker, for the purpose of Working, to the simplicity of Work in application. And never mind how many times you are not found with yourself in a condition that you even wish to Work, or sometimes not even wishing to think about Work -- forget it. It's all right. The thought is an indication that something is still there, but the -- the -- what only will count is when you make that kind of an attempt. I would say this, when you click will you stand still and don't do anything that you were doing? Stop your ordinary unconscious mechanicality. And see if at that time you can come, as we sometimes say, come to yourself, realization of your own existence and the acceptance of that what you are doing as you are doing it for whatever it is, and then try to be Impartial to that. If you happen to walk, stand still. If you're been busy writing, don't write. Sit at your desk. If you are lifting something, stop lifting. If you are bending over, keep on being bent but don't do anything. All right?

Fred: Yes, sir.

MR. NYLAND: All that will help you, Fred, because it will make much clearer to you that you are engaged in something that is worthwhile and you want to use the clicker simply to remind you of that worthwhile-ness. Not to satisfy your mind in being able to count up how many times you clicked the little instrument. All right?

Fred: Yes.

Richard Mandell: Mr. Nyland.

MR. NYLAND: Yah.

Richard: Mr. Nyland.

MR. NYLAND: Yea, Yah.

Richard: Richard Mandell.

MR. NYLAND: Yes.

Richard: Being at the Barn during the week has increased my wish and my motivation to Work and I've been having experience recently which is, which I would like to talk about. It -- it seems that my 'I', something higher and separate from me, is connecting with something inside of me which is not -- which seems -- which I would call my inner life or Magnetic Center. This Magnetic Center, I don't know what it is, but when I had this experience it seems that my physical body or my -- and my personality is simply something that weaves from side to side in the sense of positivity and negativity as I go through my life, but that my Aim is connected with this, this part of me that is in the middle and that my 'I' is also connected with that. And that as I head toward my Aim of perfecting myself it is -- it is that inside of me which is moving on a line, but my personality keeps going all over the place and the more positive I get I can be sure that a negative reaction just as strong will, will also come later. Is it, is this...?

MR. NYLAND: Yah, there are good, there are good things in there. Only you start to philosophize about yourself that negative reactions will set in and you are a little afraid of it. If there is an acceptance of yourself as you are, if there is that kind of an 'I' which is functioning and which definitely has a contact with your Magnetic Center, it also should have a contact with a higher level of being. The more the energy is being used by an 'I' for an observation of the physical body, the more there is a possibility in openness of oneself that one can receive energy from above -- I say from above which is a place away from oneself existing somewhere and it doesn't matter how to define it, it is an existence. When that exists and it is used for an observation process and remaining then as 'I', Aware, and that what is now under Observation can follow whatever line it wants to follow, it can sway from left to right, but the 'I' has become a rudder like on a boat, steering it on a certain course. And although the wind maybe buffets the ship and it may be swinging left and right and go up and down, after all that what counts is the continuation of the Aim when the pilot is conducting that or steering it.

I have exactly the same for myself that that what is my unconscious state remains in an unconscious state. All I wish to do is not to give it too much energy and not to pay too much attention to it and definitely not wishing to describe it as being in a negative or a positive state. If I wish to accept my body as it is, I simply say, "Yes it is." and no more. Because as soon as I start to describe it in some way or other, I become identified with it, it requires energy and the result is I have very little energy left for the wish to continue with 'I' or to create it even.

Accept yourself much more as you are. Don't think about it. Only remain Aware of what is your Aim for your life. You see, an 'I' can tell you what it is about, why this 'I' wishes to become also grown up in order to fulfill its function of wanting to help you to set your life free. So the Aim is really quite a different thing. It has nothing to do any more with your body than



only that the body contains forms of life energy and you want to make sure, if you possibly can, that that kind of an energy is going to be used for a certain purpose which I call higher, since it gives me much more freedom and it might even lead to more permanency of existence. So once and for all, when I've made up my mind that that is the continuation of my life that I wish to lead, and I want to understand what the bondage is of my body, I pay less and less attention to my body in whatever condition it happens to be. All I want to see is that it binds me. And I loosen that bondage by the emphasis of the existence on the part of 'I', when 'I' representing a higher form of Being and consisting of energy more and more of an Objective nature, that what is subjectivity of my ordinary life will gradually disappear, or will start to conform in such a way that it is more becoming to a man who wishes to become Conscious.

You understand that, Richard?

Richard: Yes. (Unintelligible)

MR. NYLAND: All right.

Joachim Schmidt: Mr. Nyland.

MR. NYLAND: Yah.

Joachim: Joachim Schmidt.

MR. NYLAND: Yah. Ah, from Texas, huh?

Joachim Schmidt: Yes.

MR. NYLAND: Yes.

Joachim: When I Work on myself, and – um -- I have something present to me, I don't think that it is something very – uh -- very big, it's something very small and almost seems that it is not worthwhile that it gives me very much. What I would like to know, how I could make moment

of Awareness more strong. There's a feeling that when I Work, that those moments are all equally the same and I would like to have a moment that stands out more.

MR. NYLAND: Can't you make it? If --

Joachim: Like if I -- I can relax for instance, I can make it a little bit more clear.

MR. NYLAND: Yah, but you don't even have to relax for it. When you want to speak more essentially, what do you do? In the first place you use certain phraseology, different kinds of words. When you say, "I care for you." It's all right. But when you say, "I really care for you" there is something else. I do exactly the same with my wish to Work on myself. I make that what I now say, "I wish an 'I' to be there. I wish this 'I' actually to Observe me. I wish this 'I' to be Objective to me. I wish to accept myself as I am and then sometimes, "and by God I really wish it." This is how I deepen my wish. And at times I will even, even will surprise myself that I have such vehemence in wanting to Work -- Work on myself.

Joachim: I did that once --

MR. NYLAND: Good.

Joachim: Although it uh -- was not very, very strong also.

MR. NYLAND: No, the difficulty is as soon as you become emphatic you also become identified. You see, you bind yourself a little bit too much by that kind of a wish for doing a certain thing right. Gradually you will change it into an openness of being able to receive that what is available for you without any further effort. We'll talk about that -- this -- huh, all right?

## SIDE TWO

MR. NYLAND: You know, in Work one has an idea that you want to reach a certain goal. And you're very sincere about that and your wish can be very strong, and then you try to say: I would like to become a Conscious man. Well, it is a very good starting point because it means that I try

to concentrate everything that I now know about Work on myself in a certain way so that I don't have extraneous thoughts. At the same time, when I say I wish to become Conscious, I wish to become a Man, I want to be harmonious -- I start to define that aim in the terms of my ordinary subjectivity. The reason why I then get stuck is that my identification with my wish is much stronger than the wish for an 'I' to exist. I have to change it at times and starting out with a wish and being very serious about it, that I then at a certain point, I say to myself I don't wish for anything, I just wish for Awakening.

I get started because of my desire to want to Work which is based on the realization of bondage. When I now start to Work, and I emphasize it, at a certain moment I let go everything that is my own and I substitute that what is not my own but which I wish to enter into me. So instead of being concentrated and, as it were, contracted in that way, because of the intensity of the wish I change into a state of relaxation and openness. And to say it a little differently: I change my wish for myself into a wish of God. "Not my will but Thine". My attitude is quite different then because I will accept anything that comes, provided it is Awakened. And I look for that state of Awake. I wish for heaven without describing it, but when I'm Awake I will know what heaven looks like. You understand how that can intensify your wish and at the proper time, let everything go. The phrase that I use many times is "*cela m'est egal*" -- you understand that? *Cela m'est egal* -- "all of that is equal to me." I put myself in a neutral state. I'm not affected by either positivity or negativity. Sometimes I say, I Am, without describing what I am. You understand that, Joachim?

Joachim: Yes.

MR. NYLAND: All right.

Joachim: I think it's very much like looking at a tree. Just --

MR. NYLAND: Looking at what?

Joachim Schmidt: -- at a tree. When I look at a tree --

MR. NYLAND: Yah, that's right, but sometimes you're not impartial about a tree. Sometimes you like the branches or you like to climb it or you look at the fruit. There is all kind of ways by looking at nature. No, I think you are (inaudible). The best thing is that I see things with my eyes and I gradually wish my eyes to stare only, without having any concept of what is a perception. That is much more like it.

Joachim: Thank you.

Joe Grosch : Mr. Nyland.

MR. NYLAND: Yah.

Joe: Joe Grosch.

MR. NYLAND: Yah.

Joe: Over two months ago you said to me to try, uh, this before I try to Work : to say, "I want to Work." And then walk, in the morning. And I did that for a week and reported on it and what happened, what seemed to happen to me was a tremendous amount of alertness to my body when I walk. And then after that meeting I became very caught up in ordinary life and I did not try anything with Work until last week. And this morning I, uh -- in the morning just after I got up, tried again to say, "I want to Work." And then walk. And again after trying this several times there was a definite change and this change was to the best of my knowledge a heightened state of alertness and I guess all I have to say is that I, I don't know what to do about that.

MR. NYLAND: Can you accept yourself as you are at certain times? When you walk. Can you imagine that something is with you, sometimes one says, looking over your shoulder or sitting on your shoulder as you walk which reports to you like the ravens of Wotan sitting on the shoulder

of him and whispering in his ear, the good things and the bad things, left and right. Can you imagine a raven sitting on your shoulder, telling you: "he's walking"? Can you try that in a very simple way? You can walk up and down a room without any particular rhyme or reason but simply for the sake that something is there with you that, as I say, whispers into your ear and says, "You are." Or you translate it as, "I Am." It will help you because you see the alertness keeps you stuck or you get stuck with it. And because of that you must go back again too much more simplicity of what is the reality of what you know of Objectivity. And you select for that an activity itself which doesn't require any particular like or dislike, like walking. Because it is purposeful, simply the fact that you walk into the wall, one wall to the other, but you have no particular desire to admire yourself. Can you try that?

Joe: To imagine something...

MR. NYLAND: Something existing which walks with you, like a shadow.

Joe: Yes, I can.

MR. NYLAND: If there is alertness, can you then use the alertness for the sake of making it Awareness by the introduction of what we simply would call Objectivity? Which is the same as the acceptance of myself as this body is doing this and that without any -- any wish, without any association, without anything that is a description. The aliveness can many times be changed into that Kind Of Awareness and we simply describe it a little bit, as, well, I'm free from myself, or I'm independent as an essential being. That what is my inner life is on my shoulder whispering in my subjective ear that I exist. Does that make sense?

Joe: Yes.

MR. NYLAND: All right. Try it in very simple situations. Don't do it, and do it more often because you lost out a little bit. You mean -- I mean by that you didn't remember often enough.

When one has an Aim and the Aim is worthwhile, it will be on the tip of your tongue. It will be with you in your heart if you really wish it. It will become apparent in the way you look at the world. All right?

Joe: Thank you.

Sheila Sobel: Mr. Nyland.

MR. NYLAND: Yah.

Sheila: It's Sheila Sobel.

MR. NYLAND: Yah.

Sheila: Thinking a lot about Conscience and how you talk about it and that I see that I don't have an understanding of it, and also I don't feel its existence in myself at all.

MR. NYLAND: Have you any idea of Conscientiousness? When you do certain things Conscientiously?

Sheila: Yes, carefully and uh -- kind of non-stop to get it done.

MR. NYLAND: No, no, not necessary. To do it well. To do it honestly. To do it correctly in accordance with the way it ought to be done. That would be Conscientious. Conscience has a great deal to do with honesty. If I make a promise and I promise, I'm Conscientious about keeping the promise. And when I'm really Conscientious, I will fulfill the promise. If it is a question of saying things, that that what you are saying be the truth. Let your "yes" be "yes" or "yea" be "yea", and your "no" is "no". Make it clear to yourself that you have a choice. Your Conscience belongs first to your outer life, but it is very often impure because of other thoughts and feelings which are not really conscientious at all, but we are in most cases selfish. And this purification process of that what we call at the present time our conscience in our personality to become a Conscience which is based on a different kind of a law. A law of Impartiality.

You see I have a conscience in ordinary life. A little bit of something that I call how I should conduct myself. And I know it is instigated, and I'm brought up because of it, as certain rules that I have to adhere to, mostly cultural; or a certain form of civilization; or degrees of ethical value and sometimes a little religious in whichever terminology I've been brought up or I've been thinking about it. But those are all things that were laid onto me because of certain forms of admitting that I myself should submit to the conditions in which I happen to live in order to be a nice human being, polite and kind and in accordance with ordinary rules of existence of being able to -- to behave like the Joneses.

The Conscience for myself when I wish to make it Objective Morality has to come from that what I for myself know for sure to be truthful. And I only will know the truth when I am not, you might say, nibbling at it. When I keep on that what I am, seeing it at different times, all the time comes up as truth. I become gradually convinced that I have found out what the truth is for me, that becomes a working hypothesis if I want to utilize that truth in the behavior forms of anything that I am doing, either doing with my body or thinking or feeling. And in that way I start to adhere to a Conscience which is not necessarily even of this world, but it belongs to my world. And I want to develop that by contributing constantly any kind of an activity and looking at that in the light of my, I call it now, Objective Conscience. I change over from the outer world and the world of phenomena as I called it, into a New World of noumena. And I make it clearer and clearer to me of that what usually was hidden and was behind my ordinary culture. In that way I can become quite a Conscientious man even if I don't know very much about Work. When there is a sincere wish for honesty, I will have a behavior of myself and a way of thinking and a way of feeling, which becomes considerate. Caring really and usually based on life of other people without wishing to hurt them. In that way I consider my own life, I wish to treat

other people the same way, as I would like them to treat me. All of that is still, you might say, a heightened form of subjectivity. But when I want to make absolutely sure that the working hypothesis of my subjective -- subjective life can become the axiomatic law of my Objective life, I introduce Conscience as the final Aim of the realization of the existence of myself in a form, I call it Magnetic Center, because at that point I'm not any further influenced by any consideration of any kind of dimension. No kind of thought, no kind of feeling appears. It is and that is enough. Because the existence represents my Am-ness. In that way I develop Conscience.

All right?

Sheila: In as far that I understand that, I guess I'll understand more --

MR. NYLAND: You will only understand --

Sheila: Yes, okay.

MR. NYLAND: But as I say, honesty is the only policy.

Sheila: Okay, thank you.

Reed Wesson: Mr. Nyland.

MR. NYLAND: Yah.

Reed: My name's Reed Lawson.

MR. NYLAND: Yah.

Reed: I want to ask you about Work attempts that I've been making in the course of doing some Yoga exercises. I -- um -- my series of yoga exercises sitting cross legged, concentrating on my breathing, and recently I've been trying to use this as an opportunity to -- to be Aware of something observing myself.

MR. NYLAND: I think you can be aware in the ordinary sense and you can also observe yourself, but it is quite impossible to be Impartial. It's not that I say it is certain means, which



can be made useful, because it is for the development of one center usually. It is not a harmonious development. It's not the development of different centers simultaneously. Therefore it will not give you equilibrium. It might give you a heightened state and sometimes insight or a realization of some forms of either consciousness or a level of being, but it will not make you an harmonious man simply because you will never learn how to become free from yourself.

Reed: One of the things I experienced doing this that made me feel that it might have some possible application to Work was that --

MR. NYLAND: It has no application to Work, but it has an application to the condition of your body. And for that it can be quite useful. But it is not in the direction of a development mutually of three centers. It becomes, and it makes a man, lop-sided. It becomes a pronounced -- uh -- excessive formation of one of the centers. It may be sometimes physical, sometimes mental, and sometimes -- sometimes emotional. We call it fakir, as you know, and saint, and yogi. And it is quite right that if one wants to follow it for the sake of reaching a higher level of being it is possible. Also it can reach a spiritual existence, but one forgets that a man was born on this Earth to remain a man first and satisfy the requirements of his manliness and only when he is finished with that kind of requirement on the part of Mother Nature has he a right to leave this Earth. If I therefore continue to bind myself, I just go the opposite direction and I will never become free. I'm afraid anyone who wishes to reach Nirvana in that sense will be returned again in order to fulfill whatever it was for the other centers that have been neglected. And it makes it extremely difficult, perhaps even time consuming. Although from an eternal standpoint it doesn't matter very much, it's only a little bit useless when there are other methods in existence in which the three centers can develop simultaneously.

Reed: Well, sir, what is the -- what is the difference between trying to observe yourself doing a yoga exercise and trying to observe yourself walking down the street?

MR. NYLAND: Impartiality and non-identification. It is a freedom. With yoga you are bound. Same way as certain exercise like Karate and so forth, which means that you have to consider constantly the condition of yourself and you become identified with it because you want to do it in a certain way in accordance with certain -- certain requirements of prescriptions. And, you see, Objectivity isn't there. I say there is a possibility of reaching a higher level but it is not in the direction, not certainly not in accordance with what Gurdjieff means, with a Harmonious development of a man. And I think it is logical that one considers that, because it is a question if I reach a higher level of Being, I have to reach it with everything that I have adjusted to the possibility of the existence on that higher level. If I develop only one part of me, the rest of me not being developed cannot exist at the higher level and I have to wait until that has developed and then the third has developed. If I can combine fakir and saint and yogi in one it would be good. But that's exactly what one does in trying to become Conscious, Conscientious, and having a will. Or wishing to Work on oneself simultaneously developing the potentialities which are there and the loosening up of the one actuality of the physical body.

How long have you been in contact with Gurdjieff?

Reed: I've only been in contact with this group several months, sir.

MR. NYLAND: I would advise you to read a little more to see for yourself if -- if that would make sense, of seeing what is the advantage of yoga or what is a disadvantage, emphasizing what is the Aim for a man when he lives on this Earth. Because in that you may not agree. Or you may feel that it should be different, that one should become proficient in any one of the three centers and develop them. And you may not attach enough value to the fact of a man should

become Harmonious. But that is a question you will only settle when you really know what is meant by this Work on oneself in the sense of becoming Objective.

I think in it if one understands it, as a principal Objectivity is becoming more and more for oneself a replica of dying. And that is a fact that is -- which will stare you constantly in the face even if you are a yogi. And you still will have a terrible time to leave your body. In yoga, you see, your body becomes, and your mind or your feelings -- sometimes it goes over more to the other depending on the kind of yoga one -- one follows. One becomes constantly more and more attached and you have more and more difficulty to leave it. I do not know how much you know about possibilities of reincarnation and what happens actually at such a time or whatever is the necessity of the building up of a soul or where life will continue after physical death and how it continues, what kind of conditions life will have to take on, what kind of a form. I do not know how much you know about it or how much you're interested in it. But when you do become interested in such problems you will see that yoga will not help you that way. You can go to Nirvana but you have to come back.

Reed: Thank you, sir.

Gerry Benowitz: Mr. Nyland.

MR. NYLAND: Yah.

Gerry: It's Gerry Benowitz.

MR. NYLAND: Yah.

Gerry: I'd like to know how I could introduce Impartiality into my Work.

MR. NYLAND: Can you become Impartial to certain things in ordinary life?

Gerry: I think so.

MR. NYLAND: That you will really see as no interest. You can say even, it leaves me cold. But that might imply that you're not interested. It's a question of remaining interested, but it has to be in balance so that that what is positive and negative becomes of equal value -- then it is a real neutrality. And if you can do that in ordinary life, like a judge will have to judge or like when you have two things on a scale and you have to weigh them one against the other. Sometimes in ordinary life it's a question of pondering. Of satisfying in your mind that you have looked at all the different influences and factors that may have a bearing on that what you are thinking or what is any kind of a thought form or any kind of consideration of your emotional state.

Well, the question of Impartiality comes in that you don't have any feeling. That you don't have any kind of a wish that it should go left or right. That it is really equal to you. And that you have, when you have a choice, that you really cannot make up your mind because it's equal. You will find that in ordinary life you very often have a choice and you're not neutral. Regarding your own existence you can become neutral to the behavior form when you don't have in mind the aim of why the behavior form exists. If you become interested in what you wish to say you become, of course, interested in how you say it and also what you want to achieve with it. But if it is not a question of saying anything, if it's a question of your being as you are, one can become quite neutral to the existence of oneself without having a wish of performance. That would become real neutrality and that would mean I become Impartial.

But it only can take place with your own body. It is impossible to be Impartial to other people. Only when you have learned what it is to be Impartial you can extend it to the rest of the world. Do things in two different ways, Gerry. You follow once a certain way of doing it. Then to reach the same result you follow another way. You see what it is you prefer and you may

come to the conclusion that you don't prefer one way or the other, and then you are Impartial. It's a very simple thing. It depends on the Aim you have. If you want to drink coffee with or without sugar and you are identified with the taste, you will never be Impartial. But if you're identified with that what you wish to achieve with a cup of coffee for your well being because it will perk you up, you don't mind if it has sugar or not, maybe. It's a very simple thing. But you will see that in doing it immediately you will bring in all kind of considerations which are very far away from neutrality. The more identified you are, logically, the less you have a possibility of Impartiality. Can you think about it, Gerry?

Gerry: Yes, sir. Thank you, Mr. Nyland.

MR. NYLAND: It's not easy, but it's worthwhile.

Gerry: Thank you.

MR. NYLAND: Yah.

Rita Stokowski : Mr. Nyland.

MR. NYLAND: Yah.

Rita: Rita Stokowski.

MR. NYLAND: Who? Rita?

Rita: Rita.

MR. NYLAND: Yes, Rita

Rita: The last couple weeks I've been concerned about how do I deal with -- with my parents when I go home, in relationship to what I'm doing here. And I have talked with various people about it and have gotten some good ideas and some very helpful suggestions, but there's still something unsettled inside me as to how to deal with it. My concern is that I'm going to cause them a good deal of unhappiness in a sense because they won't understand what's going on, and

yet I know if they did understand they would approve. I don't want them to lose respect or to worry about me, but I don't know how to do that.

MR. NYLAND: Why do you think you will hurt them?

Rita: They are very religious people and I was raised in a very religious way. And that's the root of why I'm here, but I don't know if I can help them understand that.

MR. NYLAND: Can you put at the present time the principles of Objectivity, the sense or ideas of heaven or what is religion as a conduct for yourself, can't you put it in words and terminology that belongs to your religious bringing up? Can't you interpret their religion in accordance with the principles of which you know, whatever you understand, and to come down to the principles of their religion to the extent that they can be more or less free; because if they become prejudiced or they insist on certain formalities, it becomes, of course, very much more difficult. But as long as you can honestly translate for them what is engaging you in the terminology with which you are familiar and they -- it is not so difficult to take on that kind of a, let's call it a role, which you have to play. It depends really entirely on how convincing you can be. If there is reality in Work for you and you understand it, of what is really meant, it can be applied to anyone who also wishes to be honest and serious about their own life. And as long as you don't have to question that on the part of your father and mother, I think you can have a very definite relationship of understanding.

Rita: I think I see what you mean. Thank you.

MR. NYLAND: Be patient about it, Rita.

Rita: Okay.

MR. NYLAND: Don't force it. Let them ask you and then you tell. Don't try to convince them.

Rita: (inaudible)

MR. NYLAND: I know. All right. How much left?

Response: Eight minutes.

MR. NYLAND: So? No more questions? Are you all emptied out, hmm?

Peter Frumpkin: Mr. Nyland.

MR. NYLAND: Yah.

Peter: It's Peter Frumpkin.

MR. NYLAND: Yah.

Peter: In thinking about...

MR. NYLAND: Some of the old standbys, huh, Peter? We've had that before. When you sat here, you remember?

Peter: Yeah.

MR. NYLAND: Yah.

Peter: In thinking about certain Work attempts that I've made, in trying to clear up for myself how much of what I believe to be a Work attempt is Impartial and how much of my mind comes into it in -- in descriptions -- it's not really clear to me. I know what for me is an experience of Awareness and yet I suspect that a great many other things come in. Is there a way I can clear this up and -- and maybe purify these attempts for myself, and know really what's going on?

MR. NYLAND: If you're in a dark room and there is no light, if you're a photographer and you have to develop film, you go a great deal by the touch or imagination, or you stretch out your fingers and you feel what is there and so forth. Supposing you are in a dark room regarding Work. And you do the best you can and maybe there is a little glimmer here and there but not very much, but it is dark; it doesn't make you unhappy. You would like, of course, to have a little bit of light but you know, of course, it cannot be done. Still you continue to walk or to do

whatever you have to do. Many times we are in the dark when we try to talk about the possibility of light. And every once in awhile a little ray of light comes through; it's enough, because you say: it does exist, so I hope it will exist again and again and I keep at it. When you play golf and you make the one hole in one, it's enough for two months playing.

It is that way. I have realizations at certain times, and something quite exceptional. I don't even know where it comes from, but it definitely gives me an experience of the existence of myself; also an insight, which is to some extent a light, which flashes or is like a firefly. And it burns -- or it doesn't burn, it gives off light, maybe it's cold -- anyhow it is a possibility for me to change my Awareness in the dark into the actuality of light. I have trust because it happened once that it would happen again. Also that experienced it and therefore I can hope that again I will experience it. I keep on trusting. I keep on walking. That means I keep on making efforts, constantly attempt as well as I can. I know they are mixed and I think about it and my thoughts get into the way of Objectivity and I'm not always sure that there is an 'I' or when it is there that it is functioning normally, but at any one time I make an effort I do the best I can. And I don't criticize what I have done. I simply accept it, simply say: I do the best I can and what else can I do? All I wish is to continue with my wish. You understand?

Peter: Yes, I do.

MR. NYLAND: Keep on going. After some time you will see that certain things start to crystallize out. That there is a certain kind of information that will be given to you, not like a knowledge that you read about, but something that is like a deposit within yourself that you then know that that what exists is really you. And there will be more and more the possibility of distinguishing between something that is absolute and something that is relative. Okay?

Peter: Yeah.



MR. NYLAND: So one more little question before we stop.

John Adago: Mr. Nyland.

MR. NYLAND: Yah.

John: John Adago.

MR. NYLAND: Yah.

John: Today I had, during my ordinary day, I would call a good day for me in that I was not so sucked in by the just momentum of -- of daily activities, and there were different times during the day when I was just able to collect myself a bit and just pull a little bit of energy or attention out of what -- just the daily activity; but although that seemed to maintain some kind of a level or something it didn't go further. I, I did not touch 'I.'

MR. NYLAND: Can you make it now?

John: Yes.

MR. NYLAND: Keep on making it when you're not engaged in anything else. When you just sit like you do now. Try to be quiet when you speak to yourself, keep all of your body quiet. Have you noticed how you move your fingers in your hand when you talk?

John: Yes.

MR. NYLAND: It's a little nervousness. It's a little unsure ness. First establish for yourself the reality of your own existence so that you can count on it. That you know fully well that you exist. That you know at any one time you can exist and that all you have to do is to tell yourself, "I exist," or, "this body exists." In that way there will be an experience quite definitely of a certain kind which acknowledges you existing and without any further wish to describe or without making any further movement, the fact of yourself sitting -- and then if you want to close your eyes and to see that that goes over into an Awareness of Being. It will help you. All right?

John: Yes, sir.

MR. NYLAND: (Inaudible)

Response: Yes.

MR. NYLAND: Huh? What will I say for last words? Hope to see you in two weeks but I hope you will come next week. Someone else will be here.

Don't fail yourself. You have to learn to put yourself under a certain form of discipline and you have to see that that what is important remains important. You might say that the idea and the symbol of Objectivity floats and it doesn't sink down that you don't let it be drowned, that you can see it. Floating like a cork is half above, half below. The water affects it; it's affected by air. In that way your inner life allows your outer life to be affected and your essential essence also be affected. That what makes it float is your inner life. Try to remember when you walk, where is it, at certain times you ask yourself, where is now my inner life? What is there essential in me? And if I had to prove it, what would I say and how would I say it? Read. Think. Meditate. Ponder. And then do. The doing will conserve all the preceding feelings and thoughts you have. And that will give you the experience, which you will need.

So good night. Hope to see you soon again. Good night.

END

Transcribed: Mark Propst 5.20.98

First Proof: George Mobile 7.30.00

Second Proof: Gerry Benowitz, 3.30.03

Final Form: Anne Hanson 9.04.05